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The Medical Evangelist

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# Volume 04, Number 09

College of Medical Evangelists

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# The Medical Evangelist

LOMA LINDA      NOVEMBER, 1912      CALIFORNIA

## FOR THY SAKE

JUST as I am, Thine own to be,  
Friend of the young, who lovest me  
To consecrate myself to Thee,  
O Jesus Christ, I come.

In the glad morning of my day,  
My life to give, my vows to pay,  
With no reserve and no delay,  
With all my heart, I come.

I would live ever in the light;  
I would work ever for the right;  
I would serve Thee with all my might,  
Therefore, to Thee I come.

Just as I am, young, strong and free,  
To be the best that I can be,  
For truth and righteousness and Thee,  
Lord of my life, I come.

With many dreams of fame and gold,  
Success and joy to make me bold,  
But dearer still my faith to hold,  
For my whole life I come.

And **for Thy sake** to win renown,  
And then to take my victor's crown  
And at Thy feet to cast it down,  
O Master, Lord, I come.

—Selected.

MONTHLY    Ten Numbers    50c A YEAR

## CONTENTS

A History of Medical Work of Seventh-day Adventists	145
Eld. J. O. Corliss	
The "Bad Cold"	148
C. A. Burrows, M. D.	
Probation's Close	150
Clarence Santee	
Missionary Experience	153
C. E. Garnsey	
Editorials	154
Why Some of Our Trials	156
V. Hammond Lucas	
Missionary Correspondence	157
Among Our Sanitariums	159
Light in the Dark Continent	160

# The Medical Evangelist

Vol. 4

November, 1912

No. 9

## History of Medical Work of Seventh-day Adventists

PIONEER REFORMERS NO. 2, ELD. JOSEPH BATES

J. O. Corliss

The writer looks back with pleasure to his early association with Brother Bates in ministerial labor. One deeply impressive experience was that of being present when he addressed the throne of grace. So simple and direct were his prayers that one seemed introduced to the immediate presence of Jehovah, there to listen to a quiet yet solemn heart-to-heart talk between common friends.

One of the last remembrances of association with this interesting man was at a health conference held at Battle Creek, Mich., in the spring of 1871. Brother Bates was then in his seventy-ninth year. His relating of his experiences in various reforms was an inspiration to many present. After briefly referring to his early victories over the use of alcohol, tobacco, tea, coffee, and harmful foods, he added :—

“Since the introduction of the health reform several years ago by my brethren, I have been endeavoring to conform in my eating more strictly to the hygienic practice, and confine myself to two meals only in twenty-four hours. If one wishes to know what I have gained by my efforts from the first reform, I answer :—

“1. From the ruinous habits of a common sailor, by the help of the Lord, I walked out into the ranks of sober, industrious, discerning men, who were pleased to employ and promote me in my calling, so that in the space of nine years I was supercargo and joint owner in the vessel and cargo which I commanded, with unrestricted commission to go where I thought best, and continue my voyage as long as I should judge best for our interest.

“The morning after my arrival at the wharf in New York, among the laborers who came on board to discharge my vessel, was a Mr. Davids, one of my most intimate friends during my imprisonment. We had . . . agreed that if ever we were

liberated, we would labor to avoid the dreadful habits of intemperance, and seek for a standing among sober, reflecting men. Aside from his associates, we conversed freely, and he readily admitted our feelings and resolutions in the past, but with sadness of heart acknowledged his lack of moral courage to reform; and now, in this uncertain way, he was seeking for daily labor when his poor state of health would admit of it.

"2. When I reached this point of total abstinence, God in mercy arrested my attention, and on the free confession of my sins, for His dear Son's sake, granted me his rich grace and pardoning mercy.

"3. Contrary to my former convictions, that if I was ever permitted to live to my present age, I should be a suffering cripple from my early exposure in following the sea, thanks be to God and our dear Lord and Saviour, whose rich blessing ever follows every personal effort to reform, I am entirely free from aches and pains, with the gladdening, cheering prospect that if I continue to reform and forsake every wrong, I shall, with the redeemed followers of the Lamb, stand without fault before the throne of God."

At the close of his speech, the old gentleman stood for a moment as "straight as a monument," and commanded the respect and admiration of those who witnessed his youthful step, the result of his long-continued reform habits. There were, however, some who felt justified in criticizing his dietary discipline, and reported their fears that in his old age he would not be able to bear up under it. During the closing part of the last year of his honored life, Mrs. White wrote to him recommending a nutritious diet. To her epistle he replied as follows in a letter written only thirty-three days before his death:—

"God bless you, Sister White, for your favor of yesterday, the 12th. You say I must have good nutritious food. I learn from report that I am starving myself and am withholding from my daughter, who is with me, and alone a good part of the time in my absence; and that when I ask a blessing at my table I ask the Lord to bless that which I may eat, and not that which is on the table. This is what I am not guilty of, nor ever was in all my family worship for some fifty years, but *once*; and I do greatly marvel how my industrious neighbors found out this one exception. But I will tell you the circumstance.

"Several years ago I was with the church at Vassar, Tuscola County, Mich., and was invited to address them and their children in a barn on the Fourth of July, and also to dine with them. The tables were soon up and loaded with tempting eatables, and I was invited to ask the blessing. The swines' flesh upon the table I knew was abominable and unclean from creation (Gen. 7: 2, 8); and God had positively, by law, forbidden the eating or touching of it. See Lev. 11: 7, 8, also Deut. 14: 1-3, 8. I therefore very quietly distinguished, and asked a blessing on the clean, nutritious, wholesome, *lawful* food. Some whispered, and some smiled, and others looked, and so on.

"Starving, with more than enough to eat! Now allow me to state that by the providence and blessing of God, we have in our house from which to choose a daily bill of fare: Ninety pounds of superfine white flour, one hundred pounds of graham flour, pop and sweet corn in abundance, cornmeal, rice, and oatmeal, cornstarch, butter, sugar, salt; vegetables,—three varieties of potatoes, sweet turnips, parsnips, squashes, two varieties of onions; preserves,—eleven cans of sweet peaches, six cans of sweet grapes, strawberries preserved and dried, quince and grape jelly, tomatoes by the jug, twenty pounds of dried sweet peaches, box of Isabella grapes most consumed, three varieties of apples and quinces.

"But the people say, and they think they know what they say, that he refuses to furnish his table with tea and coffee. That's true. They are poison. Some thirty-five years ago I was using both tea and coffee. After retiring from a tea-party at midnight, my bed companion said, 'What is the matter, can't you lie quiet and sleep?' 'Sleep! no,' said I. 'Why not?' was the next question. 'Oh, I wish Mrs. Bunker's tea had been in the East Indies. It's poison!' Here I forever bade adieu to tea and coffee. After a while my wife joined me, and we discarded them from our table and dwelling. That's the reason they are not on my table.

"They say, too, that this man does not allow any ardent spirits or strong drink in his house. That's true. Please hear my reason: Fifty years ago I was by myself on the boundless ocean. My thoughts troubled me. Said I to Him who always hears, I'll never drink another glass of grog or strong drink while I live. That's why I have no intoxicating drink on or about my premises.

"Well, there is another thing he is fanatical about, and differs from more than half his countrymen. What is that? He will not have about him, nor use, any *tobacco*. Guilty! My reason: Forty-eight years ago I was away toward the setting sun; our gallant ship was plowing her way through the great Pacific. During the night watch we were called to take some refreshment. I then tossed my chew of tobacco into the ocean, never, no, never, to touch, taste, or handle any more. And allow me to say that when I had gained the victory over this deadening, besotting, benumbing vice, I went on deck the next morning a better man than ever I was in all my former life. Why? I was free. I could appreciate God's handiwork in sea and sky, even in the tumbling, rolling waves. I could breathe freely, inhaling the pure air of heaven, and shout. I was a free man.

"Therefore, if any demand is ever made on me for tobacco, tea, coffee, or strong drink of any kind that intoxicates, they must present me an order from the court above.

"Here comes half a barrel of graham crackers and a lot of farina, a natural breadstuff of the native South Americans. I think I am now well supplied with good, nutritious food. And if there is any lack, I have some good faithful brethren who seem to be waiting to serve me.

"I am your brother, now on retired pay in Monterey, Mich.

"JOSEPH BATES.

"Feb. 14, 1872."

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### The "Bad Cold"

C. A. Burrows, M. D.

The "bad cold" is one of the plagues we have with us always at this season of the year, but more particularly during those seasons exhibiting marked changes in temperature.

To be of greatest service in discussing a disease, one must point to a possible preventative as well as appropriate treatment. In this article I shall attempt to establish a plausible cause which will in itself suggest the prevention as well as appropriate treatment, and in a subsequent article will elaborate more upon the various causative factors, general and special treatments.

Many theories have been advanced from time to time as to the cause of this condition with more or less evidence for and against each. I shall not attempt to discuss here the merits of



these, but shall present a theory based upon the character of the established lines of treatment and those known to be effective. In observing these various treatments whether medical or rational, we find all have for their aim *elimination*.

If medicines are given, such are selected as produce free catharsis and perspiration. If other treatment is given the same result is obtained only by such means as the hot enema, hot drinks, hot foot bath, cabinet and electric light baths, etc., all of which have met with success and popular approval both by the profession and by the people. Since this line of treatment is successful, it must necessarily follow that something must be eliminated by means of the skin, bowels, and kidneys, that is a causative factor, and, we may conclude, the elimination of which may have been prevented, and hence the disease.

The question arises,—what is eliminated at this time and under this treatment not eliminated in health? So far as present investigations go there is nothing. We would then conclude that the active cause is the accumulation in the body of the normal wastes or the production of an excessive amount of these or both. Upon this hypothesis we shall base our reasoning.

Under relatively normal conditions our bodies can care for and eliminate an excessive quantity of poisons for a time, but if for some reason one or more of the organs of elimination, particularly the skin, becomes disabled with a possible association of an excessive production of poisons, we might expect a "bad cold."

To illustrate: Here is a man working in a warm room and perspiring freely. He goes over by a window and sits in a nice cool breeze, possibly with his neck and upper part of his chest exposed so he will "cool off" quickly. Of course you would expect him to "catch" a cold. Why? The skin has been eliminating poisons freely which the blood is carrying to the surface, and the elimination comes to a sudden halt with cooling of the blood and the retention in it of the products of metabolism. That evening he realizes he is taking cold. If he begins immediately to vigorously stimulate all the eliminators, particularly the skin, taking precaution to keep them active, the next morning he will awake quite free from the threat of the previous evening.

Again: Here is a young man in good health and splendid



appetite, that eats until his stomach is full. Perhaps after his evening meal he exposes himself to the cold air, not enough to produce a cold ordinarily. Yet the next morning he finds he has taken cold, and wonders why. He has a large quantity of possibly good food in his alimentary tract which he may be able to digest, but if so the system can not use near all of it and it becomes a waste to be eliminated. Through this, together with the slight exposure, the eliminators have become inadequate.

A lady walks down the street with a fur about her neck and upper chest which otherwise is practically bare. She begins to get too warm and carries the fur on her arm. Of course all the pores were open perspiring freely and eliminating poisons, which quickly close when exposed to the cool breeze. She returns home feeling quite well and hungry from her exercise. She too eats heartily and because somewhat tired retires early. The next morning she has a cold, and wonders why. The cause is plain.

In the first instance we have a simple retention of the poisons and cooling of the blood. In the two last there is associated with the retention of excreta and cooling of the blood that very important factor which with a large percentage of us is a constant predisposing cause of "cold"; namely, the presence in the alimentary tract of undigested food, or food in excess of the bodily demands. Indeed so important a factor is this with some that all that is necessary ordinarily to break a cold is a brisk cathartic.

(To be continued)

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## Probation's Close

Clarence Santee

"And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." Dan. 11: 45.

"Between the seas in the glorious holy mountain." It seems evident that Jerusalem is here referred to. Daniel mentions two events in Dan. 11: 45, one, the planting of his palace tabernacles between the seas in the glorious holy mountain, and the other his coming to his end. The next verse reads, "And at that time shall Michael stand up." Dan. 12: 1. Then follows the plagues.

"At that time" evidently refers to some definite time. To which one does it refer? It can not refer to the time that power comes to its end, as that takes place under the sixth plague. Rev. 16:12. Michael stands up before the *first* plague, so "At that time" could not refer to something that occurs under the *sixth* plague.

When Christ stands up will probation close? Luke 13:25 reads, "When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; he shall answer and say unto you, I know you not whence ye are."

The "Master of the house" is Christ. "One is your Master, even Christ." Matt. 23:8, 10.

"When our High Priest has *finished his work in the sanctuary*, he will *stand up*, put on the garments of vengeance, and then the seven last plagues will be poured out." *Early Writings, old edition, page 29.*

When Christ stands up, then those who knock will knock in vain for admittance. The door will be shut nevermore to open to them. His standing up does close probation. The plagues immediately follow. Dan. 12:1. Coming back then to the statement in our text, as his coming to his end under the sixth plague can not be considered in connection with the standing up of Michael—it coming too late—I will read, leaving it out,— "He shall plant the tabernacles of his palace between the seas in the glorious holy mountain . . . And at that time shall Michael stand up." Michael standing up means probation's close.

Statesmen have long considered the Turkish question as the key to the world's peace. Kossuth said: "In Turkey will be decided the fate of the world." The Christain world has viewed it much the same. *But they have not known what the breaking of that peace meant to the world.* In Rev. 7:1-3 a commission is given to the angels to hold the winds of strife and general war "till we have sealed the servants of our God in their foreheads." I say "general war" because this commission is to the four angels that are represented as standing upon "the four corners of the earth"—the whole earth.

"Until the servants of our God are sealed" signifies a loosing of them at that time, and not until then. So, if the removing of the Turkish capitol means a breaking of the world's

peace, it means that in close connection with that event, which stands as a sign, the work for the salvation of fallen men will close. It means the falling of the plagues without mixture of mercy. It means that all accounts have been closed and destinies fixed for eternity.

A day will come when it can be said that probation is closed. When that can be said, it will be *now* to God's people. Yet there will be no sudden, abrupt marking of it, except through some events which God's people will understand as pointing to it as "at that time." For a time things will *seem* to continue the same, but that time will be very short. In *Great Controversy* we read:—

"When God's presence was finally withdrawn from the Jewish nation, priests and people knew it not. . . . The ministration in the temple continued; sacrifices were offered upon its polluted altars. . . . So when the irrevocable decision of the sanctuary has been pronounced, and the destiny of the world has been fixed forever, the inhabitants of the earth will know it not. The forms of religion will be continued by a people from whom the Spirit of God has been finally withdrawn." *Id.*, pp. 614, 615.

God's people will be planning greater work for him the last month before probation's close than ever before. We are to "occupy till I come." Luke 19:13.

The present portents of the nearness of the close of probation should be an incentive for each one to make a thorough work now. If we are not willing to do so now, we have no assurance that we would do so later under less favorable circumstances.

"Look at it now as you'll look at it then,  
Scanned by Jehovah, by angels, and men."

"Behold the Judge standeth before the door." James 5:9.

---

"The youth who aim to labor in the Master's vineyard must be as apprentices who are to learn the trade. They must learn to be useful in the work by first doing errands for the Lord, improving opportunities for doing missionary labor anywhere in any capacity. Thus they may give evidence that they possess tact and qualifications for the greatest work ever entrusted to men. They should be constantly improving in mind, in manners, in speech, learning to become successful laborers. . . ."

## A Young Woman with Pellagra Gives Her Heart to the Saviour

C. E. Garnsey

During a series of tent meetings in which the health reform work was made prominent, a mother came forward and asked the writer to please call upon her daughter who had the pellagra and see what he could do for her. Never having seen a case of this disease before, I felt my entire dependence upon my heavenly Father, but knowing that God had called me to the work and that there was a soul to be saved I gladly promised to call at the first opportunity. I found the daughter, a young lady about twenty-one, to be so weak that she was unable to walk. The typical "burns" of the disease were apparent upon the arms, the neck, the hands, and the feet. She was suffering a great deal and, knowing the usual fatal termination of the disease, was very much alarmed over her condition. I felt very much impressed that the Lord would heal her if she would give her heart to God unreservedly, so dealt with her faithfully about her soul. At first she said that she had no desire to be a Christian, but after a little she broke down and said she was very sorry for her past life. She promised to give her heart to the Lord before she slept that night. After this I talked with her for a half hour about her diet and told her what she could do for the "burns." I knelt by the bedside before leaving and asked the Lord to first heal the sinsick soul and then, if she would live for his glory, also heal the diseased body.

On my returning two days later I found the Bible in her hands and a smile upon her face. She had found the Saviour. The dear Lord was also answering the prayer for her healing, for the red bands were fading from the arms, and the hands and the neck were better. The feet were worse, but in a few days they, as well as the rest of the skin, had entirely healed, and the patient was strong enough to walk down the stairs and play some hymns on the piano. In two weeks she was entirely well and stronger than she had ever been in her life. Of course time alone can demonstrate the permanency of the recovery; but of vastly more importance than physical healing is the healing of the soul.

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"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." *Bible.*

# The Medical Evangelist

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W. A. RUBLE, M. D., Editor

V. H. LUCAS, Office Editor

CONTRIBUTING EDITORS

D. H. KRESS, M. D.

G. K. ABBOTT, M. D.

GEO. THOMASON, M. D.

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## EDITORIAL

Eld. and Mrs. Wm. J. Keele have been secured to direct the field work for the students of the College during this year.

Eld. J. S. James, who has been laboring as a missionary in India, gave a very interesting talk at the Young People's Society one Friday evening recently.

Dr. M. M. Kay, who has spent several years in medical missionary work in China, called on the school family at Loma Linda last week. He was on his way to Arizona where he hopes to recuperate his health which has become impaired by strenuous work and bad conditions in the foreign field.

While the scope of the MEDICAL EVANGELIST is principally medical evangelistic effort, we are most deeply interested in every attempt that can be made to get the gospel of the kingdom before the people in the shortest time. All missionary endeavor appeals to us, and we wish from time to time to point out what has proven to be successful methods in carrying the gospel, not only through medical missionary effort, but through all kinds of evangelistic effort. The EVANGELIST will welcome contributions from any who are interested in the work of evangelizing the world in this generation.

The field which the EVANGELIST feels called upon to fill is that of helping in every way possible every Seventh-day Adventist to get access to his neighbors and tell them the truth for this time. Every one can do something in this line. We are especially desirous to receive from those who are interested in medical work for the purpose of carrying the gospel such contributions as will tell of their experience in such effort. We invite our medical workers in this land and abroad to send in such interesting experiences as they have had in carrying the gospel by means of medical missionary effort.

At a late meeting of the Board of the College of Medical Evangelists much earnest thought was given to the providing of such facilities as are necessary to give our students the training that will fit them to do creditable medical missionary work when they have completed their course. The need of a well equipped hospital is very much felt at the present time. While work is going forward slowly on this building, our students are missing much that they should have from such clinical advantages as this hospital would furnish. We appeal to our people to assist us at this time in constructing this much needed addition to the medical school.

Attention is called once more to the special series of articles running in this journal, giving a history of the medical work of the Seventh-day Adventist denomination from its beginning. This issue contains the second article in this series which is to run for the coming year. The first six articles cover the history of some of our pioneers who have taken a special interest in the medical missionary work. We are in hopes to place this in the hands of all of our people who are especially interested in the medical work of the denomination, and this of course should mean every Seventh-day Adventist. We invite the assistance of all of our people to help give this series of articles a wide distribution.

The work of each Seventh-day Adventist in the world at the present time is to make known the soon coming of our Lord and Saviour, Jesus Christ. The question is before us continuously as to how best to accomplish this. The example of Christ while on this earth should be constantly before us. He went about doing good, and when opportunity offered he said to the people, "The kingdom of God is come nigh unto you." It surely is time when those who are carrying such an important message should make use of the principles laid down by our Saviour and the example which he gave us in gaining access to the people. May the time soon come when every Seventh-day Adventist shall be an active medical missionary.

### The Short Sermon — Be Fair

"As ye would that men should do unto you, do ye to them." Luke 6: 31. Put the Golden Rule into practice. Judge men not by single acts, but by the sum of all their acts up to date. When they fail—*be fair*.

Some contend with an ancestry with a downward pull. Yours may be quite the opposite—*be fair*.

Some struggle with temptations, trials, and environment, of which you may know nothing. The wonder is not that they failed, but that they stood up so long—*be fair*.

Put yourself in his place who has stumbled. If you had faced his conditions with his past, and without the influences that have made you strong, would you have failed?—*be fair*.

Look for strength in people, not weakness; for good, not evil. Most of us find what we search for—*be fair*.

What if the failure has been distressing. As a rule, he suffers most whose lapse from that which is true and good is saddest. Lift him up; don't push him further down—*be fair*.

Jesus was always fair. He has been so with you. In spite of your resistance and rejection, he gives you the best of his great love. Some day you will be called upon to tell him why you were not fair with others, and with him.

"Bear ye one another's burdens and so fulfill the law of Christ."



### Why Some of Our Trials

How many laborers for God in the closing conflict with the world's evil forces are propounding the question, If God is Omnipotent, why does he permit so many fiery trials to come upon us? Why does the Omnipotent One forsee and not prevent so much distress, so much anguish of heart and soul? We may have to confess that there are some questions so complex that our finite minds are absolutely powerless before them: there may be interrogative points which will take the waves of eternity to erase "for now we see through a glass darkly." But, dear reader, enough has been given to us of the wonderful working power of God's Spirit that we can confidently trust divine grace and wisdom to bring to a beneficent conclusion the things we do not know.

By the common law of cause and effect, trouble and trial must follow transgression. Under this application we class the experiences of David as he lay all night on the earth in the bitterest grief and anguish. To the same class belongs also the case of Jonah, swallowed up by the great monster of the deep. Another common picture in the human life and experiences today is that of Samson as in his later years, with his eyes put out, he ground as a slave at the Philistine mill. "He that soweth to the flesh shall of the flesh reap corruption." The world's great throng in a similar way have their Spiritual eyesight blinded and their higher natures atrophied; and at last, bound by the infrangible chains to their own evil habits and passions, are compelled to reap the results of their folly by grinding away at Satan's mill. "Whatsoever a man soweth that shall he also reap." We are in the time of the end, and perilous indeed is that position where the hour of supreme trial finds a life battling alone. Dear fellow reapers, in this important hour to every soul, recount the assurances of Christ's keeping power, and remember that our trials and afflictions "worketh for us a far more exceeding and eternal weight of glory," and by reason of our disappointments and tests, call upon the Lord.

Those who share the spirit of Christ's suffering will be given the right of fellowship with him. None of us has yet fully fathomed the meaning of the apostle who said, "He that hath suffered in the flesh hath ceased from sin." If the precious



metal from the mine as it passes through the crusher and is broken into bits, had the power of feeling and of speech, it would doubtless exclaim, "Why am I subjected to this pain?" And still more when cast into the furnace heated seven times hot, and yet again when stamped by the giant machinery of the United States mint. But when the gold coin comes forth, beautiful in its brightness bearing the image of its sovereign, had it the power of reason, the purpose of the process would be clearly understood.

So it is with our human hearts, crushed by disappointment, pained by the fire of affliction, when at last we shall come forth, purged from our dross, stamped with the image of that Sovereign, who was indeed the Man of sorrows; then shall we rejoice as we can not now, for having undergone the fiery trial.

*"I shall be satisfied when I awake with thy likeness."*

— V. H. L.

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### Missionary Correspondence

Ever since the organization of the Loma Linda Sabbath School it has been its plan to take up each Sabbath a donation for some special missionary field, all such donations for one quarter to go to some certain field selected by the school. This has proven a great incentive to missionary work and liberal giving. For the second quarter of 1912 the work among the Indians of Peru was selected as the object of these special collections. Letters from Bro. F. A. Stahl were read and pictures of the country and the Indians, most of the latter taken by Brother Stahl, were shown and left on exhibit in the rear of the church. In response to a letter written Eld. J. W. Westphal notifying him of the donation, the following was received:

"Your letter of July 24 just at hand. We thank you very much for your kind remembrance of the Indian work in Peru and for this splendid donation of \$232.37 for the same. I will inform our office in Buenos Ayres of the remittance so that they will be on the watch for it. Surely this will be a great help to the work for that benighted people. It is likely that they will have a praise meeting on the arrival of the news of this gift.

"We read with interest of the work going on at Loma Linda. May it prove all that is hoped and more.

"Truly your brother,

"J. W. WESTPHAL."

The following letter has just been received from Bro. Robert Nelson who went to Argentine after completing a nurse's training at Loma Linda :—

"Just received yours of July 31. Note with pleasure that every effort is being put forth at Loma Linda to help the young people in their preparation for efficient work for the Master. While I am absent in person, my mind often goes back to the place where I received so efficient a training and a desire to do something for my fellow men. Have not had an attack of home-sickness as yet. Sometimes have a great desire to return, but not to stay. Would like very much to return and take the medical course, which I shall do if the Lord so directs. Could not leave here until someone should come to take up my part of the work. The only inducement that you could offer me to take me out of the field would be to send this person to take my work, with a chance to take the medical course on my arrival there and permission to return to some part of this dark continent after the completion of my course.

"... We are planning to do effectual work for our young people, as well as get the temperance work started. Now, this means work.

"I am head gentleman nurse and in charge of the outside work ; so this gives you some idea of my duties in the institution. Am teacher in the Sabbath School and have been leader or assistant in the Young People's Society for a year now.

"After the camp-meeting we have two buildings to put up and our machinery and engines to move as well as a number of necessary improvements to make. Will have no time to play then either. Thank the Lord that he gives me health and strength to carry the burdens which fall to my lot, and for the part he sees fit to give me in this closing work. The institution is doing well this year. For some time now we have been full to running over. The school is also doing very well. . . . I often wish I could spare an hour or two to write.

"Yours in the work for the Master,

"ROBERT NELSON."

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"Every physical and mental capability should be carefully preserved, and put to the best and highest use, to advance the glory of God. Those youth who permit their powers to be perverted, thus abusing God's gifts, will be called to strict account for the good they might have done had they availed themselves of the provision made through Jesus Christ. God claims the working of every faculty." *Testimony*, No. 31.

## Among Our Sanitariums

### MELROSE, MASSACHUSETTS

The work in this institution is progressing very encouragingly. We have just held our graduating exercises for the nurses. Dr. David Paulson delivered the address. We have graduated twelve excellent young people who are ready for service. The sad thing about the situation, however, is that none of the conferences seem able to take these nurses and make use of them in our work. Several will take post-graduate work in other institutions and then be obliged to go into private work for a time at least. We have just taken in a new class of thirty. We have in all sixty-eight nurses in training. With their class work, chapel exercises, and practical work, they are very busy. The earnings of the institution this year have been \$7,000.00 more than during the same time last year.

### PORTLAND, OREGON

Doctor Holden spent several days at the Loma Linda Sanitarium and gave a very encouraging report of the work of the Portland Sanitarium. The institution has been filled with patients for the past year. A class of strong, earnest, devoted, young people has been graduated.

### HINSDALE, ILLINOIS

Doctor Paulson writes: "Our new six month's class for work in the city of Chicago has over thirty students, and is by far the best class we have had. The class appreciates the opportunity that is offered them. Although we have only been in session a little over a week, the Spirit of the Lord has been present in a marked manner. The students are getting a new experience with God and are already declaring that their Bible seems like a new book. I can not help but feel that before the winter is over, with the blessing of God, this training school effort will mark a new era in our work in Chicago. Our young people in the sanitarium have become deeply interested in organizing for a *Ministry of Healing* campaign which we hope to undertake after graduating exercises are over.

### PARADISE VALLEY, CALIFORNIA

We have been passing through a season of improvement at the Paradise Valley Sanitarium. During the summer we have built a large addition to our main building to accommodate our new business office and physicians' offices. An electric elevator has been installed, and a four-room addition built on the nurses' home.

The patronage during the summer has been very good and the lighter trade at the present season is affording opportunity for refinishing many of the patient's rooms. We are looking forward to a heavy winter patronage.

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A physician once said: "When I was a medical student I attended an operation where a great surgeon did the work. His assistant failed to come, and he chose me to help him save that life. How proud I was to be chosen to help this great man." Though the spirit of ministration may be simple, it is also divinely sublime. It contains the nucleus of all the honors of earth or heaven that are worth while. It ought to be a matter of pride instead of condescension on our part that Christ chooses us to do such choice work as dealing with soul life. "Ye have not chosen me but I have chosen you." Jesus help us to be humbly proud that Thou hast chosen us as thy associate ministers.

### Light in the Dark Continent

A letter from Bro. E. C. Silsbee, a former nurse in the Glendale Sanitarium and now working among the Basuto people of South Africa, tells of an interesting experience he had when visiting the prince of all the Basutos. He writes:—

“After a time the ‘induna,’ or councilor, appeared and said, ‘The chief will see you.’ Instead of conducting me into the council chambers as I expected he would, the induna took me into the bedroom of the chief, where we found him in bed with rheumatism. There he had been for nearly a year.

“We expressed our sympathy for him, and Brother Emerson told him of our methods of water treatments, and that I was trained in that particular work. He then asked the chief if he would like a treatment. I must say that I was completely abashed at this sudden suggestion to the chief without more preliminaries, but the word was said now and I anxiously awaited the answer.

“For a time the chief seemed to ignore the suggestion entirely, and we were speaking on some other subject, when, in a lull in the conversation, he told his interpreter to tell me that he was ready for the treatment.

“He had waited so long that I had begun to wish that he would not take a treatment this time, for two reasons: In the first place I was afraid that any treatment I might give him might not please him; and then it was getting late, and we had several hours’ ride over a rough country before us in order to reach the Kolo mission that night.

“But now there was nothing left for me to do but to proceed, so I proceeded.

“The chief sent his servants to heat water and make preparations for the treatment as we directed, and in due course of time I had given him a thorough treatment, including fomentations and a full massage.

“After I had finished, the chief sat up in bed and called upon those present to witness what the treatment had done for him. The interpreter then explained to us that the chief had not been able to sit up in bed before for nearly nine months. The result of this experience is as interesting as the experience itself.

“The Union Conference had asked this chief for a place for a mission, and he had delayed giving his answer until it began to be questioned as to whether it would be favorable or not, while the Church of England (the leading church of this country) and the Catholic Church had asked for mission stations, and had been flatly refused, the chief telling them that his country had quite enough mission stations already. But after the treatment he told us that he was only too glad to give us the station we had asked for, and that he also had in mind two other places where he would like to have us start missions, for he believed we were there in his country to do him and his people good instead of to take their money from them. Thus the medical missionary work again proved to be the ‘right arm of the message.’ ”

[Friends desiring to write Bro. E. C. Silsbee may address him at Kolo Mission, Don Don, Basutoland, South Africa.]

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# LIST OF OUR PUBLICATIONS

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SENT POST PAID TO ANY ADDRESS IN U. S. ON RECEIPT OF THE LISTED PRICE

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A 16-page monthly devoted to the medical evangelistic education and work.

Technique of Hydrotherapy - - - 30c a copy

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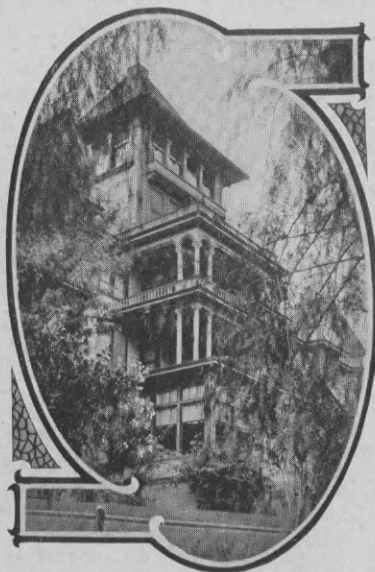
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For detailed information, and illustrative literature, address

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Loma Linda - - California

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### How to Reach Loma Linda

The Sanitarium is situated on the main line of the "Southern Pacific," which provides a trans-continental service consisting of four trains daily, west-bound and east-bound; these four trains each way daily stop at the station so that access to the Sanitarium is easy and comfortable from all points near and remote. From the Pacific Northwest take the Oregon Railway & Navigation Company's lines to Portland and the Southern Pacific Shasta Route. From the Middle-west take the Union Pacific to Ogden and the Southern Pacific via San Francisco. From the East, any line up to New Orleans or El Paso, thence, Southern Pacific.

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